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SONGS OF THE NORTH AMER.

INDIAN





**Music Library**





SONGS OF THE  
NORTH AMERICAN INDIAN  
BY  
THURLOW LIEURANCE

Philadelphia  
Theodore Presser Co.  
1712 Chestnut St.

Wm. S. Nortonheim







SONGS  
OF THE  
NORTH AMERICAN  
INDIAN

WITH PREFACE AND EXPLANATORY NOTES

BY  
THURLOW LIEURANCE



PRICE, \$1.50

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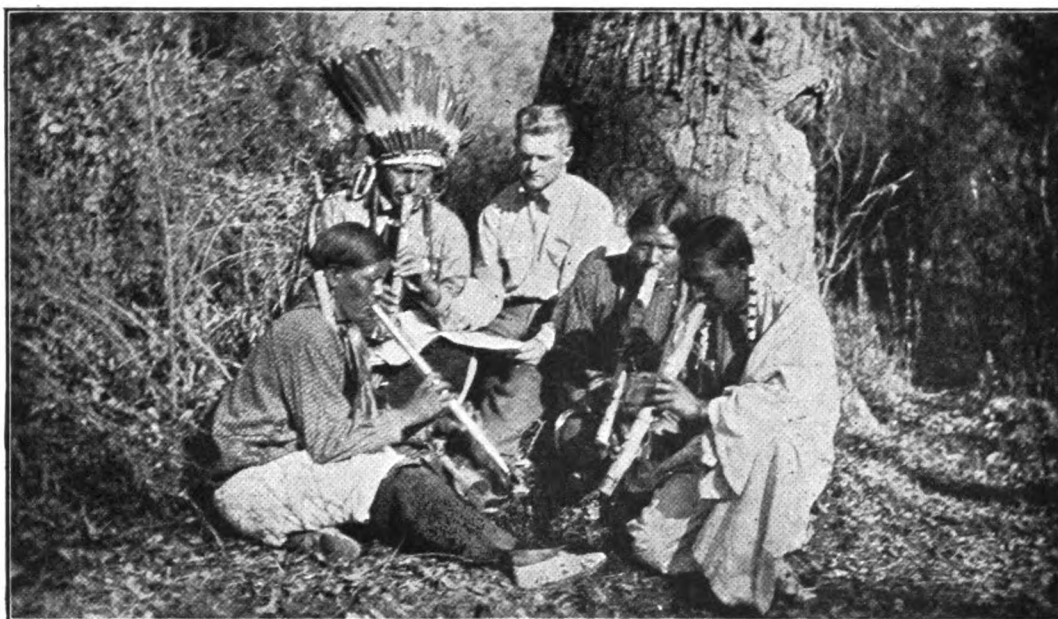


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## PREFACE

One midsummer's night, almost a score of years ago, I sat in front of a little hunting tent I had pitched near an Indian village in the far West. The Indians were having one of their pow-wows, I thought; for drums were beating a monotonous accompaniment to some sort of a chant, or droning song, relieved or accentuated by an occasional high, piercing measure. The Indian sounds came through the night with insistent clamor. Like many another, I had indifferently "passed up" Indian music as meaningless jumble, not worthy of serious study, save as a curiosity. But this night, more to get away from myself than from any sympathetic reason I began to follow the sounds, to try and resolve them into order (if they had any), to catch a theme or motive, if any lay hidden. Fortunately for me, about this time a new voice took up the lead and was presently singing alone. I jotted down the motive as I got it—stripped of many—to me—meaningless meanderings and tiresome curlicues. Then I walked over to the tepee from which the sounds were issuing. The firegleam lit up the face of the soloist, so that some yards away I recognized the parchment skinned, not overly tidy old buck with whom I had had some dealings about game a day or so before. He stopped when I came up. Not knowing Indian ways and nature at that time, without any preliminaries I asked him to sing that song again. He grunted and fell back into the baffling head-shake and "*no save*" and utter stupidity which apparently every Indian can put on when he wants to.

Indian music impressed me at first as monotonous, disagreeable even. Do you recall your first hearing of Wagner? Until one's ear becomes somewhat attuned to them, the recondite harmonies of Debussy, Strauss and the modernists seem strained and nerve-racking. But I caught something of the beauty of that first Indian song. Presently I was searching the haunts and habitat of the red man, luring his confidence, making love to his babies (the surest way to his heart), giving him little presents and tokens of good will, and above all—far above all—showing him that his beloved songs were not to me either themes for idle curiosity or condescension.

I wish I could take you even through words, with me to the various tribes, among these primitive, interesting and in many respects wonderful people. But I can only in this little volume give you a faint idea of some of their songs, which I have harmonized according to our modern scales and with our musical notation. The music of the Indian is his true heart—speech. There is no false passion, no eroticism, no cloying, sugary phrase or theme in the Indian music. It is as fresh and fragrant as the prairie and the mountain of which he sings. It is simple with the simplicity of truth.

More than those of any other peoples since the Egyptians, every act, ceremony and circumstance, characteristic of Indian life, have corresponding musical settings, expressed and given force and idealism through some combination of tones. The Indian's harvest will not ripen without an invocation to the guardian deity; his children will sicken and die unless the evil spirits are driven away by a beneficent god to whom he chants his appeal. The birds of the air, the beasts of the forest, the stream, the cloud, the storm, all the forms and manifestations of nature with whom he is ever at grips and upon whose favor his very life depends, each has a musical embodiment. His spiritual being is fed by music. Ofttimes he will dress for these chants and ceremonies in a manner which to us seems gaudy, grotesque and altogether ridiculous. His God is, as ours, the giver of life; is pleased with beauty and the homage of his children; responds to supplication; is filled with wrath at transgressions and must be appeased. Yet, after all, are there not, in civilized life, many functions in which music, ornaments and ceremonial combine in lavish degree?

The best music of the American Indian is found in his religious and ceremonial songs and the melodies which he plays on his only musical instrument—the flute. Different tribes make flutes with different scales and for different purposes. For instance, the Cheyennes use a five-toned scale similar to the Chinese. They also make flutes to imitate the songs of different birds. They make a flute to imitate the call of the night owl, or



song of death. The Sioux, Kiowas, and the Osages use a six-toned flute similar to the flageolet. The Hopis use a four-toned flute, formerly made out of bone. Many Pueblo tribes use a four, five and six-toned flute. I have employed mostly the flute melodies and the love songs and some ceremonial songs in my harmonized versions. They are best fitted to our scales. Different tribes use different syllables to intone their songs. For instance, I heard members of three different tribes sing the same song. One tribe sang with a *Yo-Ho-Yo-ho-Yo*, another sang with *Ha-ya-ha-ya-la-ya-ha-yah-e-ho*; the other sang with *hi-ya-hi-ya-hi-ya*. Each had a different vocal placement and all sing naturally, for hours seemingly without tiring.

There are songs about the ghosts, the storm, the wind, the sun, the animals and the trees. There are many beautiful legends connected with the songs. The Indians believe that the pines whisper and sing and if you will listen you will hear them. Should you tell your sorrows to them they will whisper comfort. There are many songs about the eagle because it is worshipped by all Indians. It is the only bird that can fly directly into the face of the sun. The Indians believe that all power of life comes from the sun, that he is their God, and the earth their Mother, and the eagle the living spirit of both. There are songs used for the healing of the sick and the medicine men possess these. They claim to get their power of healing from certain animals. They also believe that the thunder, lightning and the storms have power to heal. They have many scalp-dance songs and other songs of victory. Mourning, popular dance-songs, gambling songs are common, also working songs, like the corn-grinding songs of the Pueblo Indians.



When the white man discovered the North American continent, he found himself in the presence of a man, not a picturesque type. Skilled in warfare, he was master of his own potentialities. He was a trader, an orator and a friend. As he came into contact with the white man he surrendered many of his qualities; and his brooding over this fact has placed him where he is today. Nevertheless many of his people have arisen and see the new vision. I will quote from the speech of an old chief to illustrate:

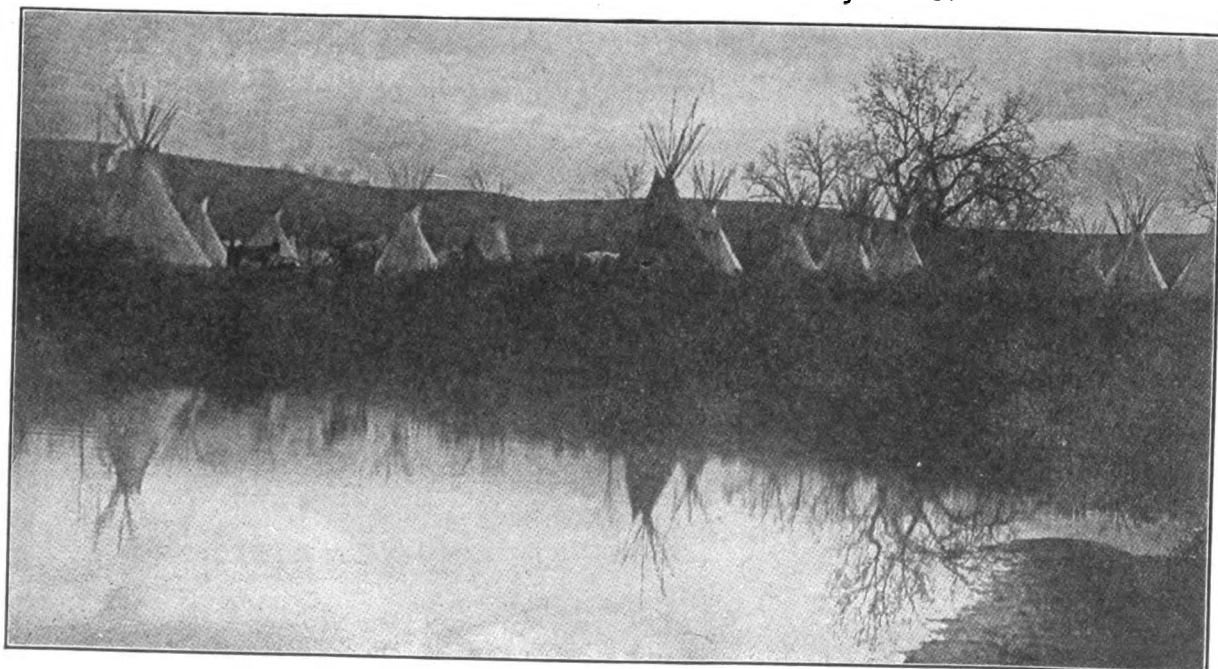
"Do you see the whites living upon the seeds while we eat flesh, that each of the wonderful seeds they sow in the earth returns to them a hundredfold? The flesh on which we subsist has four legs on which to escape while we have but

two with which to pursue and capture it. The grain remains where the white men plant it and it grows. With them winter is a period of rest, while with us it is a time of laborious hunting. I say, therefore, unto every one that will hear me, that before the cedars of your village shall have died down with age and the maple trees of the valley have ceased to give us sugar, the race of the little brown seed eaters will exterminate the race of the flesh eaters, provided their huntsmen do not become sowers."

In conclusion, let me tell you in Sioux what a friend would say to one who is interested in his welfare, art, music and folklore:

*"Kola! Chantie oon co euopopie  
Minnehaha sea io chi pie!  
Chan-ta-ki-ie-la!  
Kola wi ota!"*

*"Friends! Sunshine in our hearts!  
Happy like laughing water!  
I love you!  
Many moons!"*





SONGS OF  
THE NORTH AMERICAN INDIAN  
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# CANOE SONG

(INDIAN LOVE)

From a story told by  
"MEDICINE MOON"

THURLOW LIEURANCE

**Moderato con moto**

O'er wa - - ters

*mf dolce*

*mf barcarolle*

blue, In ca - noe, with you. It

rides the tide, I be - side my



bride. Her heart for - lorn, Her

The first system of the musical score. The vocal line (treble clef) begins with a half note 'bride.', followed by a quarter note, then a half note 'Her heart' with a slur, then a quarter note, then a half note 'for - lorn,' with a slur, and finally a quarter note 'Her' with a slur. The piano accompaniment (grand staff) features a right hand with eighth and sixteenth notes and a left hand with quarter and half notes.

friends, They mourn. Her fate in lands where

*f* *agitato*

The second system of the musical score. The vocal line continues with a half note 'friends,', followed by a quarter note, then a half note 'They mourn.' with a slur, then a quarter note, then a half note 'Her fate' with a slur, and finally a quarter note 'in lands where' with a slur. The piano accompaniment continues with similar rhythmic patterns. A double bar line is present. After the double bar line, the piano part begins a more active section marked *f* *agitato*, featuring rapid sixteenth-note passages in both hands.

winds blow cold. Ah fate! Ah love!—

*rall.* *mf*

The third system of the musical score. The vocal line continues with a half note 'winds blow cold.', followed by a quarter note, then a half note 'Ah fate!' with a slur, then a quarter note, then a half note 'Ah love!' with a slur, and finally a quarter note ending with a fermata. The piano accompaniment continues with similar rhythmic patterns. A double bar line is present. After the double bar line, the piano part begins a section marked *rall.* (rallentando), featuring slower, more sustained notes. The dynamic marking *mf* (mezzo-forte) is indicated.

## Moderato

Ah, love! Have no

*ff*

fear, Your Brave is near, Have no

*p* fear! *f* I am near! *f* Have no fear! To camp fires

*rall. p* *ff* *f* *mf* Barcarolle

new In ca - noe with you, My

\* An Indian love song, sung for me, by Geo. La Mere, a Winnebago Indian is woven into the *Moderato*.



lodge, your lodge, My land your

land. Weep not my bride, Our

hopes be - tide. Your Braves, now old, Their

*agitato*

camp - fires cold, My lodge has warmth for you.

*rall.* *ff*

# FROM AN INDIAN VILLAGE

A suggestion from  
GRINNELL'S BLACKFOOT TALES

THURLOW LIEURANCE

**Moderato** **Andante moderato**

From out the dark of

Flute

night — A flute call is heard, — A

**Moderato**

call — from — one — true — brave —

*dim.*



## Andante moderato

Call-ing his mate. **Allegro**

a) Now from out the wood-land, warriors has-ten to the cru-el war dance, Now to cap-ture

stranger-lov-er- Who would lure the fair-est maid-en From her peo-ple to his te-pee.

b) c) Hā ya ya ya ha ya ya ya Ah! the fate that heeds that love call. Ah fate! *rall.*

a) A scalp dance song. Usually sung with "hā-ya" etc.

b) May be sung by chorus in distance.

c) Solo voice again.

**Tempo I.**

From out the dawn of morn — A mourn-ing — song — is

**Moderato**

heard — Ah! Hā ya hā ya hā ya hā ya

**Andante moderato**

hā ya — Mourn-ing — their lost. —

That call — its charm — her fate!



# A ROSE ON AN INDIAN GRAVE

THURLOW LIEURANCE

*Lento*

Thou bloom - ing Red Rose, — Thou Spir - it — liv -

ing, Thou Spir - it liv - - ing

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## Andante con moto

In - - dian Rose

The first system of the musical score. The vocal line is in treble clef with a key signature of two flats and a 4/4 time signature. It contains the lyrics 'In - - dian Rose' with a long note on 'Rose'. The piano accompaniment consists of a right hand with chords and a left hand with a steady eighth-note bass line.

Speak - - to me!

The second system of the musical score. The vocal line continues with the lyrics 'Speak - - to me!'. The piano accompaniment maintains the same harmonic and rhythmic structure as the first system.

Spir - - it Flow'r,

The third system of the musical score. The vocal line continues with the lyrics 'Spir - - it Flow'r,'. The piano accompaniment continues with the same harmonic and rhythmic structure.

My Red Rose.

The fourth system of the musical score, concluding the piece. The vocal line ends with the lyrics 'My Red Rose.' and a final note. The piano accompaniment features a triplet of eighth notes in the right hand and a final chord in the left hand, both marked with a '3' and a fermata.



My Red Rose, Ah Spir-it

flow'r Let me feel a - gain Thy Spir -

it liv - ing.

Red Rose.

## DYING MOON-FLOWER

THURLOW LIEURANCE

My Moon Flower, My Moon-Flower,

My Moon Flower, Fear not! —

Hear not! — Call-ing Ghosts. Fear not! —

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*Slowly and Lento*

My Moon Flower E'en

*r.h. l.h.*

pires, cry-ing! dy-ing! Dy - ing!

*mf p*

*Agitato*

Oh! Moon - Flower! Oh! Moon - Flower!

*rall. pp*

# "By the Waters of Minnetonka"

J. M. CAVANASS

An Indian Love Song

Andante moderato

THURLOW LIEURANCE

The musical score is written for piano and voice. The piano part features a 3/4 time signature and a key signature of three flats (B-flat, E-flat, A-flat). It begins with a *mf* dynamic and a *con grazia* marking. The melody is characterized by flowing eighth-note patterns. The vocal part is written in a single staff with a treble clef and a key signature of three flats. It includes the lyrics: "Moon \_\_\_\_\_ Deer \_\_\_\_\_ How \_\_\_\_\_ near \_\_\_\_\_ Your \_\_\_\_\_ soul \_\_\_\_\_". Above the vocal staff, the instruction "Violin or Flute ad lib." is written. The piano accompaniment continues throughout the vocal lines, providing a harmonic and rhythmic foundation.



di - - - - vine

The first system of the musical score consists of three staves. The top staff is a vocal line in a soprano or alto clef, featuring a melody with a long note on 'di' and a phrase on 'vine'. The middle staff is a vocal line in a tenor or bass clef, also with a long note on 'di' and a phrase on 'vine'. The bottom staff is a piano accompaniment in a grand staff (treble and bass clefs), featuring a complex, flowing melody with many sixteenth and thirty-second notes, and a bass line with long notes and some chords.

Sun - - - - Deer

The second system of the musical score consists of three staves. The top staff is a vocal line in a soprano or alto clef, featuring a melody with a long note on 'Sun' and a phrase on 'Deer'. The middle staff is a vocal line in a tenor or bass clef, also with a long note on 'Sun' and a phrase on 'Deer'. The bottom staff is a piano accompaniment in a grand staff (treble and bass clefs), featuring a complex, flowing melody with many sixteenth and thirty-second notes, and a bass line with long notes and some chords.

No - - - - fear - - - - In

The third system of the musical score consists of three staves. The top staff is a vocal line in a soprano or alto clef, featuring a melody with a long note on 'No' and a phrase on 'fear' and 'In'. The middle staff is a vocal line in a tenor or bass clef, also with a long note on 'No' and a phrase on 'fear' and 'In'. The bottom staff is a piano accompaniment in a grand staff (treble and bass clefs), featuring a complex, flowing melody with many sixteenth and thirty-second notes, and a bass line with long notes and some chords.

heart of mine.

*rit.*  
*pp*

*Più agitato*

Skies blue O'er you, Look down

*Più agitato*

*f*

in love; Waves bright Give light

*rall.* *dim.* *a tempo*

As on they move Hear

*rall.* *dim.* *mf a tempo*

*a tempo*

thou My vow

*a tempo*

To live, to

8va



die, Moon Deer,

Thee near Be

neath this sky.

*rit.*

*pp*

The musical score is written for voice and piano. The voice part consists of two staves, and the piano part consists of two staves. The key signature is three flats (B-flat, E-flat, A-flat), and the time signature is 4/4. The lyrics are: "die, Moon Deer, Thee near Be neath this sky." The piano accompaniment features a repeating arpeggiated figure in the right hand and a simpler bass line in the left hand. The score includes dynamic markings such as *rit.* (ritardando) and *pp* (pianissimo).

*To Watahwaso*  
**BY THE WEEPING WATERS**

THURLOW LIEURANCE

There is an old Indian legend concerning the weeping waters in Minnesota. Years ago Indians from the North drove a party of Sioux warriors across the river above the falls and killed all before they could reach the opposite shore. They say that the water was red with blood and that when it floated over the falls, the waters began to moan. It was

a custom for years to go there and mourn with the waters. The squaws would plant the wild roses on the banks below in memoriam. The composition is mostly characteristic with the exception of two fragmentary melodies introduced at the beginning and ending of the composition.

**Moderato**

*f ad lib.*

*r. h. l. h. r. h. l. h. mf*

**Andante con moto**

By weep - ing wa - ters,

Here — will I mourn. — Our Chief - tains'

call — Their own to mourn.

\* \* For a correct effect try and divide the half tone into quarter tones, producing a wail.

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**Allegretto**

The weep - ing wa - ters — Still crim - son  
 flow, — Red ros - es wild. —

*mf*

**Andante con moto**

Drink red, My own! — O weep - ing  
 wa - ters — Mourn for my soul. —



A rose I pluck, ————— We — love, we

die. —————

*f ad lib.*

*mf* *p*

We love, — We die. — We love, we die. —

*p morendo* *ppp*

# FROM GHOST DANCE CANYON

THURLOW LIEURANCE

**Lento espressivo**

**Moderato misterioso**

*dim.* *r.h. 3* *p* (Drum)

**Allegro** *poco a poco cresc.*

Can - yons cold! Ae - ons

*poco a poco cresc.*

old! O give to us our loved

ones Ah

*f* *mf*

*pp*

Ah Ah

*dim.*

*p*

*pp*

*pp* Lento

Ah From the can-yon comes

cry of moan-ing gnomes, Spir-its of the dead.

*p*

Ghost-like phan - toms whirl thro'space, They fade, ap-pear, and cry: —

*sfz*



"We the souls of Sun Dance old, — Spir - its of it's

tor - ture!" Can - yons cold! — Ae - ons old! Oh

give to us our loved ones. —

**Allegro** *poco a poco cresc.*  
Can - yons cold! — Ae - - ons old! O

**Allegro** *poco a poco cresc.*

give to us our loved ones.

A musical score for a vocal and piano piece. The vocal line is in treble clef with a key signature of three sharps (F#, C#, G#). It begins with a melodic phrase, followed by a rest, and then the vocalization "Ah" which is sustained across several measures. The piano accompaniment is in treble and bass clefs, also in three sharps. It features arpeggiated chords and a triplet of eighth notes. Dynamic markings include *mf* (mezzo-forte) and *dim.* (diminuendo). The score is presented on a single page with a decorative border.

The musical score for 'The Rose Tree' is presented in three systems. The first system shows the vocal melody in treble clef with a key signature of two sharps (F# and C#) and a common time signature (C). The melody begins with a quarter note G4, followed by a quarter note A4, and then a quarter note B4. A slur covers the next two measures, which contain a quarter note G4 and a quarter note F#4. The melody then continues with a quarter note E4, a quarter note D4, and a quarter note C4. The second system continues the vocal melody, starting with a quarter note B4, followed by a quarter note A4, and then a quarter note G4. A slur covers the next two measures, which contain a quarter note F#4 and a quarter note E4. The melody then continues with a quarter note D4, a quarter note C4, and a quarter note B3. The third system shows the vocal melody in treble clef, starting with a quarter note A3, followed by a quarter note G3, and then a quarter note F#3. A slur covers the next two measures, which contain a quarter note E3 and a quarter note D3. The melody then continues with a quarter note C3, a quarter note B2, and a quarter note A2. The piano accompaniment is shown in the bottom system, featuring a bass line in bass clef and a treble line in treble clef. The bass line begins with a quarter note G2, followed by a quarter note F#2, and then a quarter note E2. A slur covers the next two measures, which contain a quarter note D2 and a quarter note C2. The bass line then continues with a quarter note B1, a quarter note A1, and a quarter note G1. The treble line begins with a quarter note G4, followed by a quarter note A4, and then a quarter note B4. A slur covers the next two measures, which contain a quarter note G4 and a quarter note F#4. The treble line then continues with a quarter note E4, a quarter note D4, and a quarter note C4. The piano accompaniment is marked with a piano (p) dynamic and a common time signature (C).

The musical score for 'The Rose Tree' is presented in three systems. The first system consists of a single treble staff with a key signature of three sharps (F#, C#, G#) and a common time signature (C). It begins with a half note G4, followed by a double bar line, and then two measures of whole rests. The second system features a grand staff with a treble and bass staff joined by a brace on the left. The key signature remains three sharps, and the time signature is common time. The treble staff contains a half note G4, followed by a double bar line, and then two measures of whole rests. The bass staff contains a half note G2, followed by a double bar line, and then two measures of whole rests. The third system continues the grand staff. The treble staff has a half note G4, followed by a double bar line, and then two measures of whole rests. The bass staff has a half note G2, followed by a double bar line, and then two measures of whole rests. The score concludes with a final double bar line.

## In Mirrored Waters

Deep in the pine wooded "Black Hills" where the first waters of the great Missouri flow, lived a chieftain of the Sioux. One winter the snows and the ice came until all the game was frozen, famine visited the tribe. Nin-Took, the young chieftain went bravely forth to find a land where the great river led to hunting grounds of plenty. Finally he arrived where the ice began to break and food abounded on all sides. Back he went to his tribe to pilot them to his new country in the south where they might live in contentment. Spring came and he built himself a canoe and paddled up the great Missouri to his home. When he arrived, the ground was carpeted with the bones of his friends and relatives. Haunted with this tragic scene he again embarked in his canoe and drifted down the mighty river to his hunting grounds. As he passed along, the waters on all sides of his tiny craft reflected the faces of his dear ones who had gone on the longer journey to the "Happy Hunting Ground." Thereafter he and all Indians who go in quest of some great purpose but who return too late are called Nin-Took. This legend was secured at first hand by Dr. Edward Lieurance, brother of the composer of this song, who was for many years a surgeon among Indians. The melody is a Sioux melody taken down at first hand by Mr. Thurlow Lieurance from Frank-over-the-Horse, a Sioux.

Sēn ta ska We chiñ Cha la

(Moon Girl) (Silent ♯)

Min nī Lo wūñ

(Singing Water)

Sin tkā lá lu ta wiñ

(Red Bird)

Wan blé ska wiñ

(Wan bli' ska wiñ)

(White Eagle)

Chan wastica gla (Chañ wash ta'ea gla)

(Farewell)



Chan wasti' ca gla. \_\_\_\_\_



# IN MIRRORED WATERS

From the Sioux

THURLOW LIEURANCE

Moderato

(Flute)

(Sioux)

Sēn tā skä we chin

(English)

Moon

Moderato

*mf sempre legato*

(In the Canoe)

Cha la

Chan wasti ca gla

girl

Good bye

*p*

Min ni lo wan Chan wasti ca

Sing - - - ing Wa - ter Fare - - -

*mf* *p*

The first system of the musical score consists of four staves. The top three staves are vocal lines in treble clef, and the bottom staff is a piano accompaniment in grand staff (treble and bass clef). The key signature has two flats (B-flat and E-flat). The vocal lines contain the lyrics "Min ni lo wan Chan wasti ca" and "Sing - - - ing Wa - ter Fare - - -". The piano accompaniment features a melody in the right hand and a bass line in the left hand, with dynamic markings *mf* and *p*.

gla. \_\_\_\_\_

well. \_\_\_\_\_

The second system of the musical score consists of four staves. The top three staves are vocal lines in treble clef, and the bottom staff is a piano accompaniment in grand staff (treble and bass clef). The key signature has two flats (B-flat and E-flat). The vocal lines contain the lyrics "gla. \_\_\_\_\_" and "well. \_\_\_\_\_". The piano accompaniment features a melody in the right hand and a bass line in the left hand, with dynamic markings *mf* and *p*.

*Lento*

Sin tka la lu ta win No ni win

My Red Bird flown \_\_\_\_\_

*ff* *mf*

*a tempo* *Lento*

Wam ble ska win, No ni win \_\_\_\_\_

White Ea - gle flown. \_\_\_\_\_

*a tempo* *Lento*

*ff* *mf*



The first system of the musical score consists of four staves. The top three staves are vocal parts, and the bottom staff is the piano accompaniment. The piano part begins with the marking *a tempo*. The key signature is one flat (B-flat), and the time signature is 4/4. The vocal parts have various rests and melodic lines, while the piano accompaniment features a steady eighth-note pattern in the right hand and a more complex bass line in the left hand.

The second system of the musical score continues the vocal and piano parts. It includes the following lyrics under the vocal staves:

San ta skä we chiñ Cha la Chañ wasti ca

Moon \_\_\_\_\_ Girl Good \_\_\_\_\_

The piano accompaniment continues with dynamic markings *f* (forte) and *p* (piano). The key signature remains one flat, and the time signature is 4/4. The vocal parts have long melodic lines with lyrics underneath, and the piano accompaniment provides harmonic support with chords and moving lines.

gla ————— Min ni lo wan

bye ————— Sing - - - ing Wa - ter

*f*

Chañ wasti ca gla ————— gla. —————

Fare - - - - well ————— Fare - well.

*pp* *mf rall.* *pp*

# INDIAN SPRING BIRD

ALFRED FLETCHER

SKI-BI-BI-LA

THURLOW LIEURANCE

A small gray bird, spotted like a young robin, with a very black head is much regarded by certain branches of the Sioux. Like our blue bird, it is the herald of Spring, the approach of which is of far greater moment to primitive peoples than to us. When this bird, called by the Indians Ski-bi-bi-la, first appears and is heard by a squaw, she will, in accordance with an ancient custom, pick out a likely boy and send him hastily to talk with

the bird, which has a curious way of answering when shouted at. The Sioux believe the bird says, "Has it returned?" (meaning Spring.) The boy must answer "No, it has not returned." Then the bird will fly swiftly back to the sources of Spring, bringing back the longed-for season.

The Indian maidens, following their hearts' promptings ask the little bird another very important question, which will be found in this song.

*Allegro moderato*

Ah!

*mf*

Ski-bi - bi - la, tell me true. How long ere Earth has garments a -

*p*

new? Is old

*p*

Win - ter gone, is Spring here? Are the snows all fled, are warm days

*mf*



*p*

here?

*p*

*pp* Ah! *f* Spring bird!—

*mf*

*f* *ff*

*p* Tell me?— *pp* Tell me? Ski - bi - bi - - la, tell me

*pp*

true, Will Spring bring my lov - er to me?

*f* *p*

Is his heart brave and true on-ly

This system contains the first staff of music. The vocal line begins with a whole note, followed by a half note, and then a series of eighth notes. The piano accompaniment features a continuous eighth-note pattern in the right hand and a more rhythmic pattern in the left hand. Dynamic markings include *p* (piano) and *f* (forte).

mine? For te-pee mine, shall I dress me fine?

This system contains the second staff of music. The vocal line continues with the lyrics "mine? For te-pee mine, shall I dress me fine?". The piano accompaniment maintains the eighth-note pattern. Dynamic markings include *f* (forte) and *p* (piano).

This system contains the third staff of music. The vocal line has a whole note followed by a half note. The piano accompaniment continues with the eighth-note pattern. Dynamic markings include *p* (piano) and *mf* (mezzo-forte).

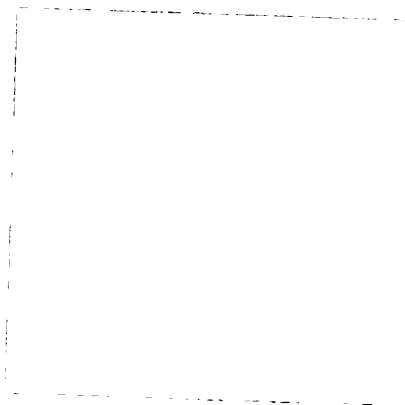
Ah! Ah!

This system contains the fourth staff of music. The vocal line features the exclamation "Ah!" twice, each followed by a long note. The piano accompaniment continues with the eighth-note pattern. Dynamic markings include *mf* (mezzo-forte) and *p* (piano).













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